
THE
L I F E
O F
F A I T H
I N D E A T H.

*Exemplified in the living
speeches of dying
Christians.*

By S A M V E L W A R D Preacher
of Ipswich.

L O N D O N
Printed by *Augustine Mathewes*, for *John
Marriot* and *John Grismand*, and are to
be sold at their Shops in Saint Dun-
stons Church yard, and in Pauls
Alley at the Signe of the
Gunne. 1622.

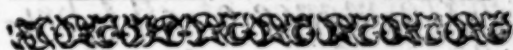
THE
LIFE

EAT
IN DEATH

THE
LIFE

THE
LIFE

THE
LIFE



TO
HIS DEARE
AND LOVING
MOTHER.

Honour Augustine much
for honouring
his Mother
so much after her death,
whose name and example
had otherwise lyen in ob-
scurity. But I like better,
and wish rather to follow
the piety of Nazianzen,
who gaue himselfe to the

performance of all Christian offices to his louing Mother. God hath so blessed the former part of your life aboue the lot of most women, with two such able guides, as haue so stored you with spirituall and temporall furniture, that you neede not the ayde of any your Children. Neuerthelesse Grace and Nature will be ascending and expressing themselves, though in weake seruices. REV-

BEN

DEDICATORIE.

BEN when hee found but
a fewe Flowres must
bring them to his Mo-
ther LEAH. ESAU
when hee takes Venison
gratifies his aged Father
withall. SAMPSON
findes hony by the way
and presents of it to his
parents. Here is a posie
gathered out of old and
new gardens; this saucy
meate hath God brought
to hand, here is sweete
out of the stronge. Let
your soule eate and blesse.
The

THE EPISTLE

The use & fruit of them
I wish to eucry beleeu-
er, especially in age and sick-
nesse: but the bandsell &
honor of them (if any be)
to your selfe, whom the
law of God and nature
binds me to honor aboue
others. Long may you liue
to blesse your Children
with your daily prayers,
especially your sonns in
that worke which needs
much watering. Yet eue-
ry good Christian in years
cannot but desire to bee
fore-

DEDICATORIE,

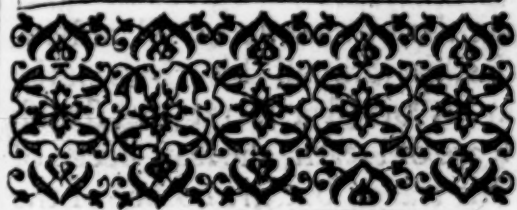
forewarned against death
approching, & that is the
aime of these endeouours.
God prosper and blesse
them as the former: and
send me my part in the
benefit of these (as hee
hath done of them) in the
time of use.

Your Sonne in all duty,
desirous of the birth-right of
your loue and blessing,

S A: W A R D.

2716740101

Yours truly,
John D. Smith



THE LIFE OF FAITH IN DEATH.



That which hath bin
already spoken of
the life of Faith, is
to the naturall man
about all Faith.
And yet if that bee all it can doe,
then is all little better then no-
thing. Say it could fill the minde
of man with all content, satiate
his

The life of Faith

his life with all delight, and sweeten the bitternesse of all afflictions, yet if for all this, there lurke in his breast a secret and flauish feare of Death, the least peece of this leauen but in a corner of the pecke, is enough to sower the whole lumpe of his ioyes : the least dram of this Coloquintida will marre the relish of all his sweets : and make him cry out *There is death in the pot.* And, Oh Death, how bitter is thy mention and memory ?

Aske nature and call to Philosophy and see if they can afford any ayd ? must they not confesse themselues heere quite posed and plunged : hath not death set & foyled their whole army ; for puerie, shame, and sicknes, and other such petty Crosses, some poore cures and lame shifts haue they found out : but when Death comes

all

all their courage hath fayled, and all their rules haue left them in darke and desperate vncertainties. It is possible for *Pharaoh* with much ado to stand out the stormes of Haile, the swarme of Flies and Lice: but when once the cry of Death is in the houses, then is there no way but yeelding: his Enchaunters and Mountebancks could abide the cry of Frogs and other such vermine; but this *Basiliske* affrights them. Only Faith takes it by the tayle, handles it, and turnes it into an harmelesse wand, yea into a rod budding with glory and immortality.

Quartane agues are not so much the shame of Phisicke, as Death is of all naturall skill and valour. Death is Faiths euill. Faith only professeth this cure, vndertaketh and performeth it with the least touch of Christs hand: and that

as

The life of Faith.

as familiarly as the richest balme doth the least cut of the finger. Faith turneth feares into hopes, sighings and groanings, into wishings and longings, shaking and trembling into leaping and clapping of hands.

*Dr. Taylor.
Tho. Haukes.*

Alas all troubles are but as Pigmyes to this Giant, who defies all the host of Infidels : holds them in bondage all the dayes of their liues : and makes their whole life no better then a liuing Death and dying life. Only Faith encounters this Giant, singles him out for her cheife prize, and grapples with him not as a match, but as with a vanquished vnderling : insulting ouer him as much as he doth ouer the sonns of vnbeliefe : sets her foote vpon the necke of this King of feares, and so easily becomes Conquerour and Emperour of all petty feares, which are therefore
only

only fearefull because they tend to Death; the last, the worst, the end and summe of al feared euills. Here, and here only is the incomparable crowne of Faith: here only doth she euidently & eminent-ly honor her Followers, and difference them from all others with a noble liuery of true magnanimity and alacrity.

It is true, if wee had windowes into the breasts of men, a difference one might see in the inward bearing of aduersity: but for the face and outside, both may seeme alike hardy, both may seeme alike resolute: But when it comes to the poynt of Death, then the speach, the behauiour, the countenance, palpably distinguish the dull patience perforce of the wordling from the cheerfull welcome of the Christian. Let Death put on her mildest vizards, come
in

in the habit of the greatest sicknes to the stoutest Champion on his owne Downe bedde; yet shall his heart tremble & his countenance waxe pale. Let her dresse her selfe like the cruelest Fury: Come with all her racks, fires, strappadoes, wild beasts, all her exquisite tortures: Faith will set a woman, or a child to make sport with her, to dare and to tyre her and her tormentours.

Alas what doe they tell vs of their *Socrates*, their *Cato*, their *Seneca*, and a few such thinne examples which a breath will rehearse, a few lines containe their poore ragged handfull, to our Legions, whose names or number one may as soone reckon as the sand of the Sea shore: theirs a few choyce men of heroicall spirits trayned vp either in arts or armes: Our of the weakest sexes and sorts, only strong.

strong in the Faith: theirs either out of windy vaine-glory childishly reckoning of a short death and a long fame, or out of blockish ignorance venturing vpon Death as Children and mad men vpon dangers without feare or wit: Ours out of mature deliberation and firme beliefe in Christ: who hath drunke out of Deaths bitter Cup an eternall health to all mankind, taken the gall and poyson out of it, and made it a wholesome portion of immortality. Faith here proclames her Challenge and bids nature or art out of all their souldiers or schollers produce any one, who hauing free option to liue or dye, and that vpon equall termes haue embraced Death: Whereas infinite of hers haue bin offered life with promotions, and yet would not bee deliuered expecting a better resurrection.

B

IF

If any shall challenge these for Thraasonicall florishes or Carpet vaunts, I appeale and call to witnesse not the Cloud now, but the whole skye of witnessers, such I meane as haue dyed either in the Lord, or for the Lord, who in the very point and article of Death haue liued, and expressed liuely testimonies of this their life, partly in their incredible sufferings, partly in their admirable sayings. For their Acts and Monuments if they had all beene penned, al the world would not haue contained their histories : the very summes would swell to large volumes. The valour of the Patients, the sauagenesse of the Persecutours, struiuing together, till both excceding nature and beliefe, bred wonder and astonishment in beholders and readers. Christians haue shewed as glorious power in the faith of
Mar-

Martyrdome as in the faith of Miracles. As for their last speeches and Apothegmes, pitty it is no better marke hath beene taken and memory preserued of them. The choyce and the prime I haue culled out of auncient stories and latter Martyrologies, English, Dutch, & French. The profit and pleasure hath payd me for the labour of collecting, and the like gayne (I hope) shall quit the cost of thy reading. Sweetely and breefly they comprise and couch in them the foundation, the marrow of large & manifold precepts prescribed by the learned Diuines for preparatiō against Death. The Art of dying well is easier learned by examples then by directions. These chalk the way more plainly, these encourage more hartily, these perswade more powerfully, these chide vn-beliefe with more authoritie : if

*Be
Perkins.
Hall.
Byfield.*

The life of Faith.

some worke not, others may: some will affect some, some another. Read them ouer to a sicke or to a dying Christian, if they quicken not, if they comfort not, it is because there is no life of faith in them: if there be the least sparke, these will kindle it, cherish and mainteyne it in the doore, in the valley, in the thought, in the act of Death.

The

The Liuing Speeches of Dying Christians.

Part 1.

Old *Simeons* swans songe.
*Lord let thy seruant depart
in peace, &c.*

The good *Theefe* the first Con-
fessor. *Lord remember mee when
thou comest into thy Kingdome.*

Steuens the first Martyre, *Lord
Iesus receiue my Spirit, forgine them
&c.*

Petter the *Apostle* : None but
Christ, Nothing but *Christ*.

Andrew the *Apostle* : *Welcome
Oh Christ longed and looked for. I
am the Scholler of him that did hang
on thee, long haue I coueted to em-
brace thee, in whom I am that I am.*

Polycarpus to the *Proconsull*

The Liuing speeches

vrging him to deny Christ, I haue
serued him 86 yeares, and hee hath
not once hurt me, and shall I now de-
nye him?

When he should haue beene ty-
ed to the stake, he required to stand
vntyed saying: Let me alone (I pray
you) for He that gaue me strength to
come to this fire, will also giue me pa-
tience to abide in the same without
your tying.

Ignatius, I am the wheate or graine
to be grownd with the iceth of Beasts,
that I may bee pure bread for my
Masters tooth; Let Fire, Rackes,
Pulleyes, yea all the torments of
Hell come on mee so I may winne
Christ.

Lucius to Vrbicius, a corrupt
Iudge threatning death; I thanke
you withall my heart, that free mee
and release me from wicked Gover-
nours, and send me to my good God
and Louing father, &c.

Pothnius

Pothnius Bishop of Lyons to the President asking him in the midst of torments what that Christ was, answered, *if thou wert worthy thou shouldest know.*

Cyprian, God Almighty be blessed for this Goale delivery.

Ambrose to his friends about him, *I haue not so lined, that I am ashamed to liue longer, nor yet feare I Death, because I haue a good Lord.*

And the same to *Calligon*, *Valentinians Eunuch* threatning death, *Well doe you that which becomes an Eunuch, I will suffer that which becomes a Bishop.*

Augustine, *boughes fall off trees, and stones out of buildings, and why should it seeme strange that mortall men dye.*

Theodosius, *I thanke God more for that I haue beene a member of Christ, then an Emperor of the world.*

The Liuing speeches

Hilarion, *Soule get thee out, thou hast seuentie yeares serued Christ, and art thou now loath to dye, or afraid of Death.*

Vincentius, *Rage, and doe the worst that the Spirit of malignity can set thee on worke to doe. Thou shalt see Gods Spirit strengthen the Tormented more then the Diuell can doe the Tormentor.*

Iubentius and Maximinus, *Wee are ready to lay off the last Garment the Flesh.*

Attalus answered to euery question, *I am a Christian, being fired in an Iron Chaîne, Behold, oh you Romans, this is to eat mans flesh, which you falsely obiect to vs Christians.*

Basill to Valens his Viceroy offering him respite, *No, I shall be the same to morrow; I haue nothing to lose but a few bookes, and my body is now so crazie that one blow will ende my torment.*

Gor

Gordius, To the Tyrant offering him promotion ; *Haue you any thing equall, or more worthy then the Kingdome of Heauen.*

Babilas dying in Prison, willed his Chaines should be buried with him ; *Now (saith he) will God wipe away all teares, and now I shall walke with God in the Land of the Liuing.*

Barlaam, holding his hand in the flame ouer the Altar, sung that of the Psalmist : *Thou teachest my hands to warre and my fingers to fight.*

Iulitta : We Women receiued not onely flesh from men, but are bone of bone , and therefore ought to be as strong and constant as men in Christs Cause.

Amachus, Turne the other side also, *Least rawe flesh offend.* The like *Lawrence.*

Symeones, Thus to dye a Christian is to liue, yea the chiefe good
and

The living Speeches

and best end of a man.

Marcus of Arethuse, Hung vp
in a basket, annoynted with hony,
and so exposed to the stinging of
Wasps, and Bees, to his persecu-
tors that stood and beheld him;
*How am I aduanced despising you
that are belowe on earth.*

Pusices to *Ananias* an olde man
trembling at Martydome: *Shut
thine eyes but a while and thou shalt
see Gods Light.*

Bernard, Fense the heele voide
of merit, with Prayer; that the
Serpent may not finde where to
fasten his teeth.

The second Part

E*Dward* the 6. King of Eng-
land, *Bring mee into thy King-
dome, free this Kingdome from An-
tichrist, and keepe thine Elect in it.*

Cranmer

*Cranmer Archbishop : Thrust-
ing his hand into the fire : Thou
unworthy hand (sayth he) shalt first
burne, I will be reuenged of thee for
subscribing for feare of Death to that
damned scroule.*

*Latimer Bishop : To one that
tempted him to recant, and would
not tell him his name : Well (saith
he) Christ hath named thee in that
saying Get thee behind me Sathan;
And being vrged to abiure I will
(saith he) Good people, I once said in
a Sermon in King Edwards time
confidently that Antichrist was for
euer expelled England, but God hath
shewed mee it was but carnall confi-
dence.*

*To Bishop Ridley, going before
him to the Stake : Haue after as fast
as I can follow : we shall light such a
candle by Gods grace in England this
day, as I trust shall neuer be put out a-
gaine.*

To

The living Speeches

To whom Bishop Ridley : Be of good heart Brother, for God will either assuage the fury of the flame, or else strengthen vs to abide it.

Bishop Hooper ; to one that tendered a Pardon vpon recantation; *If you loue my Soule away with it, if you loue my Soule away with it, one of the Commissioners prayed him to consider that life is sweete and death is bitter ; True (saith he) but the death to come is more bitter, and the life to come more sweete ; Oh Lord Christ I am hell, thou art heauen draw me to thee of thy mercy.*

John Rogers to one that told him he would change his note at the fire ; *If I should trust in my selfe I should so doe, but I haue determined to dye, and God is able to inable me.*

Being awakened and bidden to make hast to execution , then (saith hee) *shall I not neede to tye my points.*

John

John Philpot, *I will pay my voves in thee O Smithfield.*

Thomas Bilney : *I know by sense and Philosophy that fire is hot and burning payneful, but by faith I know it shall only wast the stubble of my body, and purge my spirit of it corruption.*

Glouer to Augustine Brenner : *He is come, He is come,* meaning the Comforter Gods Spirit.

John Bradford : embracing the reeds and fagotts said ; *Strait is the way and narrow is the gate, and few that finde it.* And speaking to his fellow Martyr : *Be of good comfort Brother, for we shall haue a merry Supper with the Lord this night if there be any way to heauen on horsebacke, or in firy Chariots this is it.*

Lawrance Sanders : *I was in prison till I got into prison, and now* (sayes he kissing the Stake) *welcome the*

The living Speeches

the Crosse of Christ, welcome everlasting life: my Saviour began to me in a bitter Cup, and shall I not pledge him?

John Lambert: None but Christ, none but Christ.

Bainam, Behold you Papists that looke for miracles, I feele no more paine in the fire then if I were in a bed of Downe, it is as sweete to mee as a bed of Roses.

Hugh Lauerocke comforting John A Pryce his fellow-Martir, said vnto him: Bee of good comfort my Brother, for my Lord of London is our good Physition, he will cure thee of al thy blindnes, and me of my lamnesse this day.

William Hunter to his Mother, for a momentany paine I shall haue a crowne of life, & may not you be glad of that. To whom she answered, I count my selfe happy that bare such a champion for Christ? and thee as well.

*well bestowed as any child that euer
I bare.*

*Adam Damlip to his fellow-
prisoners, wondring at his cheer-
full supping and behauour after
the message of his execution: why
(quoth hee) thinke you I haue beene
so long in the Marshall sea, and haue
not learned to dye, and when they
told him his quarters should bee
hanged vp (then said he) shall I need
take no thought for buriall.*

*Priests wife to one offering her
money, I am now going to a Coun-
trei where mony beares no Mastery,
when sentence was read: Now
haue I gotten that which many a day
I haue sought for.*

*Kirby to Master Wingfield pit-
tying him: Be at my burning and
you shall see, and say, there is a souldier
of Christ: I know fire, water, and
sword are in his hands, that will not
suffer them to seperate me from him.*

Doctor

The living Speeches

Doctor Taylor, I shall this day deceive the wormes in Hadley Church yard, and fetching a leape or two when he came within two miles of Hadly, Now (saith hee) lacke I but two Stiles and I am euen at my Fathers house.

Walter Mill vrged to recant at the Stake; I am no chaffe, but corne, I will abide Winde and Flayle, by Gods grace.

Bishop Farrar to a Knights Son bemoaning his death: If you see me stirre in the fire, trust not my doctrine; And so hee stood holding vp his stumps, till one Gracell strooke him downe with a staffe.

Rawlings to the Bishops: Rawlings you left mee, Rawlings you finde mee, and so by Gods grace I will dye.

Iohn Ardley, if euery haire of my head were a man, it should suffer death in the Faith I now stand in.

The

The like *Agges Stanley*, and *Will. Sparow*.

Thomas Hawkes being desired to giue a signe whether the fire was tollerable to be borne, promised it to his friends : and after all expectation was past, hee lift vp his hands halfe burned, and being on a light fire, with great reioycing, striketh them three times together.

Lawrence Ghest to his wife meeting him with seuen children on her hand : *Be not a blocke to me in the way; now I am in a good course and neere the marke,*

The Lady *Jane Grey* requested by the Lieutenant of the Towre to write her Symbole in his book before her beheading, wrot this, *Let the glasse condition of this life neuer deceiue thee, There is a time to be borne, a time to dye, But the day of death is better then the day of Birth.*

Alice Dryuer, when the chaine

C

was

The Living speeches

was about her necke: *Heres a goodly Neckerchiefe, God bee blessed for it.*

John Noyes kissing the stake: *Blessed be the time that euer I was borne for this day: To his fellow Martyrs; We shall not lose our liues in this fire, but change them for a better, and for coales haue pearles, &c.*

Iulius Palmer: *To them that haue the minde linked to the body as a Theeues foote to a paire of Stockes, it is hard to dye indeed, but if one bee able to separate soule and body, then by the helpe of Gods Spirit it is no more mastery for such a one, then for me to drinke this Cup.*

Elizabeth Folkes, embracing the Stake; *Farewewell all the world, Farewell Faith, Farewell Hope, and welcome Loue.*

Roger Bernard, being threatned whipping, stocking, burning, answered, *I am no better then my Master*
Christ

Christ and the Prophets which your Fathers served after such sort, and I for his names sake am content to suffer the like at your hands, so immediately he was condemned and carried to the fire.

Thomas Sampal offered a pardon in the midst of the fire: Oh now I am thus farre on my Iourney, hinder me not to finish my race.

Latimer Bishop when they were about to set fire to him, and Bishop Ridley, with an amiable countenance, said these words. God is faithfull which doth not suffer us to be tempted above our strength.

Bishop Ridley to Mistris Irish the Keepers wife, and other friends at Supper, I pray you bee at my Wedding to morrow (at which words they weeping) I perceive you are not so much my friends as I took you to be

Tankerfield when he had put one Legge into the fire. The Flesh

The living Speeches

shrinks and saies, *Thou foole wilt thou burne and needest not? The spirit saies, Hell fire is sharper and wilt thou adventure that: The flesh saies, Wilt thou leaue thy friends? The Spirit answers, Christ and his Saints society is better: The flesh saies, Wilt thou shorten thy life? The Spirit saies, Its nothing to an eternall life.*

Ioyce Lewis, When I beholde the ouglesome face of death, I am afraid, but when I consider Christs amiable countenance, I take heart againe.

The third Part.

Iohn Hus to a Countreyman that threw a Faggot at his head. *Oh holy Symplicity, God send thee better light. You roast the Goose now, but a Swan shall come after me, and hee shall escape your Fire; Hus a Goose*

Goose in the Bohemian Language
and *Luther* a Swan.

*Hierom of Prague, Make the
fire in my sight, for if I had feared it,
I had neuer come hither: while it
was making he sung two Psalmes.*

*Anonymus on his Death-bed:
Now Flegme doe thy duty, and
stop thou my vitall Arterie. Now
Death doe me that friendly office to
rid mee of paine, and hasten mee to
happineffe: to a friend of his that
willed him to haue his thoughts
on heauen: I am there already.*

*Claudius Monerius being cauilled
at by the Friers, for eating a break-
fast before his execution. This I do
that the flesh may answer the readines
of the Spirit.*

*Michaela Caignoela a noble Ma-
tron seeing her Iudges looke out
of the windows, said to her fellow
Martyrs: These stay to suffer the tor-
ment of their Consciences, and are re-*

referred to iudgement, but wee are going to glory and happinesse. And to certaine poore women weeping, and crying, Oh Madam, wee shall neuer now haue more Almes, *Yes hold you* (saith shee) *yet once more;* and plucked of her slippers, and such other of her apparell, as shee could with modestie spare from the fire.

James Delos to Monkes that called him proud Heretique; *Alas here I get nothing but shame, I expect indeed preferment hereafter.*

Madam la Gleet to one *Chavique* that vpraided her for denying the Faith; *Your cursed faith is not worthy the Name of Faith;* she put on her Bracelets, for I goe, said shee to my Spouse.

Marlorat to friends that called him deceiuer; *If I haue seduced any, God hath seduced me who cannot lye.*
Castilia Rupca, *Though you throw*
my

my body downe of this steepe hill, yet will my soule mount upwards againe, your blasphemies more offend my minde, then your torments doe my body.

Christopher Marshall of Antwerpe, I was from eternall a sheepe destined to the slaughter, and now I goe to the Shambles, Gold must bee tryed in the fire.

Vidus Breſcius, If Gods Spirit saith true, I shall streight rest from my labours, my soule is euen taking her wings to flye to her resting place.

The Duke of Wittemberg and Luneburgh, Many haue beene mine errors and defects in Government, Lord pardon and couer all in Christ.

Picus Mirandula, If Christs Death and our owne were euer in eye, how could we sinne? Death is welcome, not as an end of trouble, but of sinne.

The living Speeches

Martin Luther, *Thee Oh Christ
haue I taught, thee haue I trusted,
thee haue I loued, into thy hands I
commend my spirit.*

Oecolampadius to one asking if the
light offended him not, *I haue light
enough here, laying his hand on his
breast; And to the Ministers about
him, Let the light of your lines shine
as well as your Doctrine.*

Francisco Varlute, *Paul and Pe-
ter were more honorable members of
Christ then I, but I am a member:
they had more store of grace then I,
but I haue my measure, and therefore
sure of my glory.*

Peter Berger, *I sec'd the hea-
uens open to receiue my Spirit; And
beholding the multitude at the
stake: Great is the Harneſt, Lord
send Labourers.*

John Mallot a Souldier; *Of-
ten haue wee hazarded our lines for
the Emperour Charles the fifth, and
shall*

shall wee now shrinke to dye for the King of Kings? Let vs follow our Captaine.

Iohn Fillula to his fellowes: By these Ladders we ascend the heavens, now beginne we to trample under feet, Sinne, the World, the Flesh, and the Diuell.

Thomas Calberg, to the Fryers willing him to repent at the last houre. I beleeue that I am one of those workemen in Christs vineyard and shall presently receiue my penny.

*Robert Ogners Sonneto to his Father and Mother at the stake with him: Behold millions of Angels about vs, and the Heauens open to receiue vs. To a Fryer that rayled, Thy cursings are blessings. And to a Noble man that offered him life and promotion, Doe you thinke me such a foole that I would change eternall things for
tem-*

temporary : To the people, Wee suffer as Christians, not as Theeves or Murderers.

Constantine being carried with other Martyrs in a Dung cart to the place of Execution: *Well* (saith he) yet are we a precious odour and sweet saour to God in Christ.

Fran : Sanromanus a Spaniard : worke your pleasures on my body which you haue in chaines your Captiue : but my soule is euen already in Heauen through Faith & Hope, and upon that Caesar himselfe hath no power.

Ioan the Marshals wife of France to her husband at the Stake with her : Be of good cheere, our Wedding was but a shadow, an earnest and contract of that solemne and blessed Marriage, which the Lambe will now consummate.

Anne Audebert of Orleance : Blessed be God for this wedding gir-
dle

dle (meaning the Chaine) My first Marriage was on the Lords day, and now my second to my Spouse and Lord Christ shall bee on the same.

John Bruger to a Frier offering him a wooden Crosse at the stake: No (saith hee) I haue another true Crosse imposed by Christ on me, which now I will take vp: I worship not the worke of mans hands, but the Sonne of God, I am content with him for my onely Aduocate.

Martin Hyperius, Oh what a difference there is betwixt this and eternall fire, who would shunne this to leape into that.

Augustine of Hannevia to a Noble man perswading him to haue a care of his Soule; So I will (saith he) for I presently will lay downe my body to saue my conscience whole.

Faninus an Italian kissed the Apparitor that brought him word
of

The living Speeches

of his execution; To one reminding him of his Children; *I haue left them to an able and faithfull guardian*; To his friends weeping, *That is well done that you weepe for ioy with mee*; And to one obiecting Christs agony and sadnesse to his cheerefulnesse; *yea (saith hee) Christ was sad that I might be merry, He had my sinns and I haue his merit and righteousness*: And to the Fryers offering him a wooden Crucifex, *Christ needs not the helpe of this piece to imprint him in my minde and heart where he hath his habitation*.

George Carpenter, *All Ba- uaria is not so deare to me as my wife and children, yet for Christs sake I will forsake them cheerefully*.

Adam Wallack a Scot, to a tempting Fryer, *If an Angell should say that which thou doest, I would not listen to him; Is the fire ready?*

I am

*I am ready ; Let no man be offended,
no Disciple is greater then his Ma-
ster.*

*John Burgon to his Iudges asking
him, if hee would appeale to the
high Court, Is it not enough that
your hands are polluted with our
bloud, but you will make more guilt-
ty of it.*

*Fredericke Anvill of Bearne, to
the Fryers that willed him to call
on the Virgin Mary; three times
repeated, Thine O Lord is the King-
dome, thine is the Power and Glory
for euer and euer ; Let's fight, Let's
fight, Auaunt Sathan, Auaunt.*

*Godfrey Varal of Piedmont: Hang-
man doe thine Office, my Death will
be fruitfull to my selfe and others.*

*Halewine of Antwerpe, and
Harman of Amsterdam to the
Markgraue of Antwerpe offering
mittigation of Torments vpon ab-
iuration, Wee are resolu'd these Mo-
ment any*

The living Speeches

afflictions are not worthy that exceeding weight of glory that shall be revealed. Peter and Nicholas Thieffes brethren, used the like speech.

Annas Burgius in the midst of his torments: Lord forsake me not, lest I forsake thee.

Peter Clarke with the roote of his Tongue plucked out, pronounced audibly (to shew that none euer wanted a tongue to praise God) Blessed be the name of God, as of old Romanus the Martyre, mentioned in Prudentius.

Godfrey de Hammele, to one that called him Heretique, No heretique but an vnprofitable seruāt, yet willing to dye for his Lord, & reckoning this death no death but a life.

Bucer. No mans by-taulke shall withdrawe my minde from Christ crucified, from Heauen, and my speedy departure, upon which my soule is fixed; when one aduised him

him to arme himselfe against Sathans temptations; *He hath nothing to doe with me: God forbid but now my soule should bee sure of sweete consolation.*

Tremelius a Christian Iew, Let Christ liue, and Barrabas perish.

Ferdinand Emperour, If my Ancestors and Predecessors had not dyed, how should I haue beene Emperour, I must that others may succede me.

Frederick the third Elect Palat. to his friends about him, wishing him recouery, I haue liued enough to you, let me now liue to my selfe, and with my Lord Christ.

Leonard Casar: Oh Lord doe thou suffer with me, Lord support me and saue me.

*Windelmute, to one that told her she had not yet tasted how bitter Death was: No, said shee, neither euer shall I, for so much hath
Christ*

Christ promised to all that keepe his word, neither will I forsake him for sweet life, or bitter death.

Henry Voes, If I had tenne beads, they should all off for Christ. God forbid I should reioyce in any thing saue in his Crosse.

The Minister of Brisgo, This skinne which scarce cleaues to my bones, I must shortly haue laid off by necessity, how much more willingly now for my Sauour Christ.

Adolphus Clarebachius : I beleue there is not a merrier heart in the world at this instant, then mine is : behold you shall see mee dye by that faith I haue liued.

Alexander Cane: when a fooles Cappe was put on his head. Can I haue greater honour done mee then to bee serued as my Lord
C H R I S T before Herod ?

Lord

Lord seeing my persecutors haue no mercy, haue thou mercy on mee and receiue my soule.

Almondus a via, My body dies, my spirit liues. Gods Kingdome abides euer. God hath now giuen me the accomplishment of all my desires.

Giles Tilman vrged to knowe what hee beleued of Purgatory. Purgatory and Hell I leane to you, but my Hope is directly to goe into Paradise: neither feare I this great pile of wood, whereof some might haue been spared to warme the poore, but will passe through it purged for my Sauiour.

Peter Bruse: I thanke God, my broken legge suffered mee not to flye this Martyrdom.

Marion the wife of Adrian, seeing the Coffin hooped with Iron, wherein shee was to bee buried aliue. Haue you provided this

D

Pasty

The liuing Speeches

Pasty-crust to bake my flesh in.

Lewis Paschalis : *Its a small matter to dye once for Christ, if it might be, I could wish I might dye a thousand deathes for him.*

John Buiſſon : *I shall now haue a double Gaole deliuery ; one out of my sinnefull flesh, another from the loathsome Dungeon I haue long lyen in.*

Hugh Stallour to Iohn Pike his fellow Martyr ; *Yet a little while and wee shall see one another before the Throane, and face of God.*

Levine de Blehere, To his friends that offered to rescue him by tumult : *Hinder not the Magistrates worke, nor my happinesse : Father thou foresawest this Sacrifice from eternall : now accept of it I pray thee.*

Christopher Fabrianus : *First bitter, then sweet ; first battell, the Victory when I am dead ; euery drop*
of

of my blond shall preach Christ, and set foorth his praise.

Francisce Soet : You deprive me of this life and promote mee to a better, which is, as if you should robbe me of Counters, and furnish me with Gold.

Gui de Bres : Theringing of my chaine haue beene sweet Musicke in mine eares : my prison an excellent Schoole, wherein Gods spirit hath bin my teacher : all my former discourses were as a blind mans of colours, in comparison of my present feeling. Oh what a precious Comforter is a good Conscience.

Dionisius Pelloquine, To the Inquisitor telling him, his life was now in his owne hands. Then said hee, it were in an ill keeping. Christs Schoole hath taught mee to saue it by loosning it, and not by the gaine of a fewe dayes, or yeares, to lose Eternity.

The living Speeches

Lewis Marsake Knight, seeing his other brethren goe with halters about their necks, which they offered not him because of his dignity; Why I pray you (quoth hee) deny me not the badge and ornament of so excellent an order, is not my cause the same with theirs? which obtaining he marched valiantly to the Stake with them.

Symon Lalaus to one Siluester his executioner, Neuer saw I man in all my life whose comming was more welcome to mee then thine. So cheerefull was his death that Syluester amazed at it, left his office, became a Conuert and a Christian himselfe, went to Geneva for further instruction in the Gospell.

*Kilian a Duch Schoolemaster, to such as asked him if hee loued not his wife and Children, Yes (saied hee) if all the world were gold and were mine to dispose off, I would
giue*

giue it to line with them, though it were but in prison; yet my soule and Christ are dearer to me then all.

Giles Verdict: Out of my ashes shall rise innumerable Christians, which Prophecy, God so verified by the effect, that it grewe a by-word after his death, That his ashes flew abroad all the Countrey.

Anthony Verdict brother to the former, condemned to bee eaten with beasts, to preuent the like Prouerb: said to his Father, *Oh Father, how hath God enobled you, to haue two Sonnes honoured with Martyrdome.*

John Barbevill, to Friers that called him ignorant Assc: *Well, admit I were so, yet shall my bloud witnesse against such Balaams as you be.*

Francis Coluer, to his two Sons Massacred together with him-
 D 3 selfe:

selfe : *Sheepe we are for the slaughter; this is no new thing, let vs follow millions of Martyrs through temporall death, to Eternall life.*

By all these which are but an handfull of Christs Campe Royall, it sufficiently appeares they had their Faith fresh and liuely in the face of this grand enemy, and by vertue of their Faith, their Spiritz, Wits, and Tongues, vntroubled, vndismayed; insomuch that an ancient witnesse of the Christian Bishops, that they did more ambitiously desire the glory of Martyrdome, then others did Prælacies and preferments. And a late mortall enemy of theirs, bade a vengeance on them, for he thought they tooke delight in burning. What then shall wee gaine by them? I remember master *Rough* a Minister, comming from

Sulpitius

Bonner

from the burning of one *Austo*,
in *Smithfield*, being asked by Ma-
ster *Farrar* of *Halifax* where hee
had beene, Made answere, there,
where I would not but haue been,
for one of my eyes, and would
you knowe where? Forsooth I
haue beene to learne the way:
which soone after hee made good
by following him in the same
place, in the same kinde of death.
Now if one President made him
so good a Scholer: What dul-
lards and non-proficients are we?
if such a cloud of examples work
not in vs a cheerefull ability to
expect and encounter the same
aduersary, so often foyled before
our eyes. Yet lest any should
complaine that examples with-
out rules, are but a dumbe and
lame helpe: I will annexe vnto
them a payre of Funerall Ser-
mons, opening a couple of Seales

revealed to *Iohn* in his second vision: The first, affording vs sundry Meditations of Death and Hell; The second, of Heaven, and the happinesse of such as dye in the Lord and rest vnder the Altar.

The vse of them I chiefly Dedicate and commend, to old sicke persons, such especially, as dye of lingring diseases, affoording them leisure to peruse such Themes, though I forbid none, but to all I say, *Come and see.*

The
 complaint that examples with
 our eyes. Yet lest any should
 adventure to offer toyle before
 exact and encounter the same
 not in vs a cheerful supply to
 it such a cloud of sorow work
 lands and non-profits are we
 now we are to be good to
 them a praye of Iustitall
 more opening a couple of
 D

THE LIFE OF FAITH
in DEATH.

REVEL. 6. 7. 8.

*Exa. 2. 14. Come and see.
And behold a pale Horse, and his
Name that sate on him was Death,
and Hell followed after him, and
power was giuen vnto them, &c.*



*Come and see. Were it
some stately, some
pleasing, yea, or but
some vaine sight
such as Mordecai
riding on the Kings
Horse in pompe with the Royall
furniture: or but a company of
Players, riding through a Market,*

A

A Drum, a Trumpet, or the least call would serue the turne to draw vs out to the fight : But these being serious, yea to nature somewhat hideous and odious voices, like vnto Thunders, are giuen to the beasts to call beholders. The Crier in the Wildernesse is willed to cry this Theame aloud in the deafe eares of men. A *Boanerges* with all the vehemency and contention of his voyce and affections will be too little, vnlesse God boare the eares, open the eyes, and perswade the hearts of men to *Come and see*. Yet is it but our folly to be so shy of this fight, for though it be sad, yet is it of all the fights vnder the sunne the most necessary, the most profitable ; Though we turne away our faces and close our eyes, yet see it wee must, and see it we shall, neuer the lesse, neuer the sooner, neuer the later.

Nay

Nay, the truth is see it we neuer shall, but with closed eyes. Thou tender faint-hearted man or woman that art so loath to meete with a Corps or Beere, to see a skull, or any thing that minds thee of Death, shalt thou by this meanes protract or escape thy Death? No, let mee tell thee præuision is the best preuention, and præmonition the best præmunition. That which is commonly receiued of the *Basiliske* is here no conceited story but a serious truth. He that sees it before he be seene of it, may auoyd the deadly poyson of it. He that sees it before it comes, shall not see it when it comes. He that mannageth an horse at an armed stake fits him to rush into the maine battell without feare. And wouldest thou with *Ioseph of Arimathæa* walke every day a turne or two with

→

→ *simile*

Death in thy garden and well foreacquaint thy selfe therewithall, thou shouldest haue if not *Enocks* yet euery true beleeuers priueledge, not to see Death, not to taste of Death, viz. in that ougly forme, distastfull manner, which other the sonns of *Adam* doe, who because they will not see the face of it must feele the sting of it. To dye wel and cheerefully, is too buisie a worke to be wel done extempore. The foundation of Death must bee layd in life. Hce that meanes, and desires to dye well, must dye daily. He that would end his dayes well, must spend them well, the one will helpe the other. The thoughts of thy end as the trayne of the foule and rudder of a shippe will guid thy life, and a good life will leade thee to a peaceable end that thou shalt neither shame or feare to dye

dye. In a word *Platoes* philosophy in this, is true Diuinity: that the best meane and whole summe of a wise mans life is the Commendation of Death, not euery fleete and flitting flash, but frequent and fixed contemplations. Death is the knownest and vnknownest thing in the world: that of which men haue the most thoughts and fewest meditations. Be therefore perswaded to *Come and see*: that is, come that thou mayest see. come from other obiects, infinite and vaine spectacles which with the eye is neuer gluted. Drawe neere and close to this that thou mayest see it throughly. Wipe off the Clay, spittle and scales of thine eyes, that thou maiest cleerly behold the nature quality and consequents of Death. No mortall wight but hath some blishes of mortality, such as goe & come,
but

but if they would suffer them to lodge in their minds, they must needs stirre some affection and leaue some impression in the memory, and produce some effects in their liues. *Socrates* had a gift that he could fasten his eyes many howers on one object without change or wearinesse : halfe so stayed a thought of ones mortality, might bring a man to immortality. It's not beauty scene but looked on that wounds. I meet with a story of one that gaue a young Prodigall a Ring with a Deaths head, with this condition that he should one houre daily for seauen dayes together looke and thinke vpon it : which bred a strange alteration in his life like that of *Thesposius* in *Plutarke*, or that more remarkable of *Waldus* the rich Merchant in *Lyons*, who seeing one drop downe dead in
 .the

A story of a
 young Prodigall

the streets before him, went home, repented, changed his life, studied the Scripture, and became a worthy Preacher, Father, and Founder of the Christians called *Waldenses* or poore men of *Lyons*. In Conference and Confessions many one hath acknowledged to my selfe the like: some that by dangerous sicknes of their owne, others that by feare of infection in times of the plague and generall visitation, others by the death of friends, as by shafts that haue falne neere them, haue beene awakened, affrighted and occasioned to thinke deeply on their ends, to provide against their ends, to attend the Word, which hath proued the meane of their conuersion and saluation. And this I thinke should bee enough to perswade young and old, one and other to *Come and see.*

But

whence came
y^e waldenses
first rising.

But what now are we come out to see?

Behold, First the Scale opened.

Secondly the Horse issuing out.

Thirdly the Colour of the Horse.

Fourthly, the Rider and his Followers. *Death and Hell.*

This horse is vnder seale. Seales we vse commonly to confirme and conceale, to make things sure and to keepe things secret. And thus death as all Gods iudgments are said to be sealed. *Iob 33.* and that with a firmer seale then of the *Medes and Persians*: In which fence this horse *Zach. 4.* issueth from betweene two brasen mountaines that is, Gods ineuitable vnalterable decree: hee rusheth not out, rangeth not abroad at the will of man or Satan, at hap or by blind Destiny, but at the pleasure and by the appointment of the great Master

Master of these Gods horses, *Iesus Christ*, one of whose chiefe royal-
ties is to keepe the locke and key
of Death and Hell. *Rev. 1.* else
would he be euer trampling vnder
feete the sonnes of men. Looke
how naturally and continually
the Sea would ouerwhelme the
whole Earth if the waues were
not bounded by prouidence: So
would this horse overcome the In-
habitants of it, were he not tyed
short, and restrayned by his, and
our Lord. You see him heere li-
mited to the fourth part of the
Earth, else had not one beene left
aliue: for all are sentenced and
haue deserued to dye, and it's fa-
uour that all dye not. In a word
men dye not by chance, course of
nature, influence of Stars, but then,
and therefore because it is appoin-
ted. A million of *Ethiopians* pe-
rish in one day, in one battle,

2 Cor. 14. not because all were borne vnder one aspect of Planets, but because such a slaughter was sealed of God. And though there be one way in, and twenty out of the world, yet all falls out as God determines and disposeth. That Christian which belecues this, though he may desire *Dauids* Arithmeticke to number his daies aright, that is, to know the breuity of them: yet will hee neuer study the blacke and senslesse Art of calculating his birth and death. None but fooles are curious and inquisitiue to know that, which is vnder Gods priuy Signet. We are all as souldiers sent to Sea with Commission vnder seale, not to be opened till wee come to such and such a point. To guesse and conclude we shall dye at such an age, in such a Climaterical yeere, what is it but to make a league with Death,

*The meaning of
this place Isaian
28. 15.*

Death, not vnlike to that frensy Merchant that would make and strike vp matches of hundreds and thousands with parties absent as if they were present. A fond itching humour, and such as would for the most part (what euer wee thinke) doe vs hurt rather then good, if the day and houre were far off, it would breede security : if neere hand horror. Sicknesles are sufficient summons and warnings. Marke such as sentencced by Iudges and Physitians fore-know their death, yet without speciall grace fore-fit themselues neuer the more carefully. Some deaths indeede (as some Clockes giue warning before they strike) which symtomes and signes infallible : and so extraordinarily God giues to some *Moses* and *Hezekiahs* a presage, and hearts to prepare : but generally God hath seene

*W^t use God
would haue
vs make of
his hiding
y^e tyme of our
death from vs.*

this the best for vs, that it should
bee for the generall most cer-
taine, for the perticular most
vncertaine, to him sealed, to
vs concealed: of which hee would
haue vs make these vses.

First, for our bodily health not
to bee too carefull, nor too
careles: with al our Physicall dyet
and miserable anxiety wee can-
not adde a Cubite to the length
of our dayes, or measure of our
health. We are all sealed vp no
otherwise then the measure of
our wealth, of our crosses and
blessings, for the hauing or avoy-
ding of which: the meanes wee
must vse without carking care, or
cowardly feare, cheerefully rely-
ing on Christ the Lord Keeper of
the seale, not wittingly and despe-
rately preuenting that sealed date
by surfeits of toyle or pleasure,
by willfull neglect of dyet, con-
tempt

tempt of Phisicke, by griefe or by melancholy : nay, not by hast to glory with *Cleombrotus* the heathen, or with hasty selfe-murthering Christians, such as *Augustines* times were full off: but with *Iob* patiently all the dayes of our life, during the terme of our sealed lease, till the very day and date expire, and appointed time of dismission, and dissolution come.

And secondly for our soules provision, not to do as most that haue set dayes of truce and peace, and in which they hang vp their armour a rusting, and their Beacons vnwatched: but as people that liue in perpetuall hazard of war, haue all things in a daily readynes for seruice at halfe an hours warning, vpon the least alarum: Who would liue one houre in infidelitie or irrepentance, least in that hee bee taken napping as the

E3. foolish

foolish Virgins, and that rich foole that reckoned of many yeares and had not one night to continue. Grant it were enough to repent and beleue the last day of life, yet how can a man be sure to doe that, vnlesse he doe it euery day: considering that euery day may for ought hee knowes bee the last. The seale may be opened in a day and houre one least thinkes of it, as it is to most that dye.

Lastly, when euer this Horse comes to fetch away vs, or any of ours, children or friends: A beleuer stamps not, and rages not, as mad Marshall *Biron*: murmures not, repines not as the wild Irishmen without hope: expostulates not with Destiny, as *Alexander* for his *Hephestion*: but with *Aaron* layes his hand on his heart and mouth for his sonnes suddaine Death, knowing what God hath sealed

sealed shall be and must be. If the
Dreames of a blind fatall neces-
sity could quiet Heathens, how
much more should a Christian be
cheerfull at the disposall of a
wise and louing keeper of the
scale. A minute sooner or later
it shall not bee, then hee hath
foreseene and foresealed for thy
speciall good, who hath times, &
seasons, and scales in his ordina-
tion. Worthy was the speach
and resolution of an vnderstand-
ing diuine, If Christ hath the key
and seale of Death, then a figg for
Death. This though it be an ordi-
nary notion, yet well digested, it is
a singuler stay to a beleeuer.

The scale being thus opened,
Come and see the Creature that
issues forth. *Behold* an Horse a
fearce, a strong, a warlike, a
speedy Creature so described by
God himselfe, *Iob. 39.*

Looketh therefore how easily *Je-*
hu stamped *Iezabell* into peeces :
 and *Tamberlaine* his troopes of
 Horse the Turkish foote-men, or
 as the sturdy Steede dashes out
 the little Whappers braines, so
 easily doth Death with the least
 kicke and spurne of his heele
 the Haylest complexion, the
 stoutest constitution, triumph-
 ing like an Emperour over all
 sorts of people, treading in the
 neckes of Kings and Princes,
 as *Iosua* over them in the *Cane* in-
 sulting in the termes of *Rabsha-*
keh, where is *Hamath*? the Kings
 of *Arphad*, *Iuah* and *Sephar-*
nain? *Elam*, *Meshech* and
Tubal, whose feare was vpon
 the liuing, are they not descen-
 ded into the graue? made their
 beds in the slimy valley, and
 layd their Swords vnder their
 heads? Where is *Goliath*
 with

2 King. 19.
 15.
 Ezek. 32.

with his braſen boots : hath wiſ-
dome deliuered, ſtrength reſcu-
ed, or wealth ransomed any out
of my fingers : For all their con-
fidence, haue they not gone to
the King of Feare : How can it
bee otherwiſe ſeeing Death comes
as an armed Horſeman, vpon na-
ked footemen : no encountering,
no reſiſtance, no running away, no
euaſion by flight. This winged
Pegasus, poſts and ſpeeds after
men, eaſily giues them law, ſer-
ches them vp againe, gallops and
ſwallowes the ground as he goes,
ſets out after euery man as ſoone
as hee comes into the world, and
playes with him, as the Cat with
the mouſe, as the greyhound with
the badger, ſometimes he followes
faire & a far off, lingers aloofe &
out of ſight : anon he ſpurs after,
and by & by is at the heeles in ſom
ſicknes, and then it may bee giues

vs some breath againe, but in the end ouertakes vs, and is vpon vs with a Ierke, as the snare ouer the Fish, or the Foule. *Absolom* could not outride him: *Pharaohs* Chariot wheelcs fell off in this chasc. *Ionathan* and *Saul*, swift as the Eagles, strong as the Lyon, yet how were they slaine with the mighty? What then is the course the Christian takes? He neither foolishly thinkes to resist, or escape, nor yet cowardly fswounds; or crauenly yeelds: but as a valiant Footman that espies an Horseman pursue him in a Champion, stayes not till he come vpon him, but addresseth himselfe for the encounter: so does a Christian in his best health and prosperity, put on his armour, gets him the Helmet of Saluation, the Shield of Faith, and learneth the vse of them betimes, before he be vnapt to it in sicknesse or age.

As

As the *Parthians* teach their very Children to handle the Bow, the *Scythians* the Dart, the *Germans* the Speare: and so it comes to passe that belecuers are not surprized, as worldlings often are with milke but in their breasts, without Oyle in their Lamps, & al in vaine then fondly cry out to this Horseman to stay his stroake. As the rich Foole *Gregorie* relates of, who entreated Death to stay till the next morning, truce but till to morrow, and I will be ready for thee. A Christian wisely considereth, that hee hath no morrow, and therefore while it is called to day, is ready for this Horse, who neuer sets any certaine day of his coming.

Behold also the colour of this Horse $\chi^{\alpha\gamma\omega}$ the colour of the withering leafe, pale and wan: Symbolizing and noting the effect hee hath

hath first vpon the liuing, whom hee appalls, as hee did *Baltasbar* whom all his Concubines and Courtiers could not cheere, nor all his Wine in the bowles of the Temple fetch color into his countenance. See we not often Prisoners at the Barre wanze away and dye as white as a cloth at the sentence of death pronounced on them. Many gulls and gallants we may heare sometimes slight off Death with a iest, when they think it out of hearing, and some wish it and call for it as *Gaal* for *Abimelech*, but when it comes in good earnest they are not able to looke it in the face, with the bloud in their Cheeks. Some foolishly set a face on the matter, on their deathbeds, lest neighbours should censure them when they are gone for Cowards: hypocritically painting their faces as *Isabel* did, affronting

Iehon

lebe out of the window, God knows with a cold heart, & if her paint had bin off: a pale face shold one haue seen vnderneath it. Whereas Christians hauing a good measure of faith to warme them at the hart, change not their countenance nor haue their colour any whit abated, but as is recorded of *Mistris Ioyce Lewis* at the stake, & sundry other Christians euen of the fearfullest by nature & sex, looked as fresh & cherely at the houre of death, as at their marriage.

A second effect of this pale Horse is after death, bereauing the bodies of all bloud & colour, making them liueles & wan carkases, & so laies them a rotting & mouldring among the wormes their sisters, till the fashion of them be vterly altered, the beauty consumed and shape turned into rottenness. Oh how grieuous is this to such

Abso.

Absoloms, Iezabels, and Rosamonds,
haue set much by their painted
sheathes and pampered Carcases,
whose belly is their God, and yet
their end must be corruption. Dust
they were, and to dust they must
returne. Fauour is deceitfull, and
beauty is vanity, when the pale
Horse comes, there is no remedy.
Here only Faith hath an Antidote,
comforting her selfe with these
sayings : This base and vile body
of mine must be thus serued ; that
it may bee transfigured and made
conformable to the glorious Stan-
dard Christs body, more glorious
then the Sunne in his brightest
hew. It must thus bee sowne in
pale ignomy, that it may rise in
glorious beauty. What if I
lose a little Vermilion red mix-
ture of Fleame and Sanguine, shall
I not recouer a radiant resplendant
lustre ? Can the Alchimist with
his

his Art, cause a dry withered
floure to shew it selfe againe for
a space, in it natural verdant shape
and colour : and cannot God that
made me first of Clay, and that
Clay of nothing, reduce and refine
the same after it hath beene in the
Earth : as the *Chynois* doe the ma-
terialls of their curious dishes for
many scores of yeares, that when
it is throughly defecate, their po-
sterity may temper and frame
some vessell of excellent seruice
withall. Certainly my Redeemer
liueth, and with these eyes I shall
see him, as he is most admirable
to behold, and my selfe like vnto
him in my degree. Ten thousand
times more comely, then is heere
possibly for to imagine, the most
personable Creature that euer the
Sunne saw : when the body shall
be enriched with those excellent
Dewries of Impassibilitie, Cla-
ritie,

Clarity, Subtilty, Agilitie.

Oh, but heres yet a more fearefull Spectacle behind, then all that hath yet come in sight. Hell, even Hell it selfe in the worst sense, not the grave of the body, but of the soule. For *John* sees here principally the iudgement of the wicked that were slaine for the contempt of the Gospell, by the pale Horse, for not yeelding to the white and his crowned Rider. And their woful state is here opposed to the happy condition of the Martyrs vnder the Altar.

Well then, behold also, even Hell the page and follower of Death, attending him where euer hee goes among the wicked sort. Whence it is that they are so often coupled in this Booke *Death and Hell*. Looke as the Foxes waite vpon Lyons, Carrion Crowes vpon armies, Gaolers on Serge-

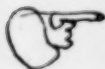
Serleants for a prey : so diligently does the Diuell on Death for a booty. No Fowler does more cunningly stalke behinde the Horse, or creepe behinde barks and hedges to get his ayme at the shie Foules, No Sericant hides his Mase, no Angler his hooke more warily : knowing that else Hell should neuer swallow so many.

Alake, alake, wee seely Fishe see one another caught, and ierkt out of the Pond, but see not the fire and Frying panne into which they come. In this consists the Diuels chieftest pollicie, and our grossest simplicity, and even this is the cause of our sortish and foolish liuing and dying.

Oh that my head were a Fountaine of teares, to weepe for, and bewaile the stupidity, yea the desperate madnesse of infinite sorts of people that rush vpon

F

Death,



Death, and chop into Hell blind-
ling. How brutish and beastly
are the preæmises and conclusion
of the Epicure and his brood, Let
vs eat and drinke, for to morrow
we shall dye? Who knowes whe-
ther the soule of the beast descend
and mans ascend, who euer saw
the one goe downward and the
other vppward, and then what mat-
ter if the life of the one differ
not from the other? What need
a man care whether hee bee a
Sadduces Swine, an Epicures
Horse, or himselfe? The one ma-
ny times hath lesse care and more
pleasure then the other, if Death
be the last line, the full point, and
finall cessation of the Creature.
These Bruits thanke Phylosophy
that hath taught them not to feare
any such Hobgoblins spirits, or
olde Wiues tales, as Hell. But
such Phylosophy *Socrates, Plato,*
and

and the wiser sort euen of the Hea-
 then haue hissed out of Schooles
 as belluine : Yea, the most sauage
 & vnlettered people, the les soyled
 with Art, the more confidently
 doe they out of natures instinct,
 and diuine impression, conclude of
 an eternal place of wel & ill being
 after death for the soules of men.
 But these Monsters wilfully shut
 their eyes, deface and obliterate
 these stamps, and principles of na-
 ture, and so daunce hoodwincke in-
 to perdition. Miserable it is to see
 how boldly & blindly they thinke
 and venture on Death. *Therame-
 nes* hee writes Bookes in praise of
 Death, as the ende of all calami-
 ties. *Augustus*, hee dyes in a iest,
 calling for a Plaudite. *Tiberius*,
 in dissimulation. *Diogenes* hearing
Antisthenes cry out in his paines,
 who shall ease mee : offers him a
 knife to dispatch himselfe withall.

Caninus called to execution bids his fellow remember hee had the best of the game. The Earle of *Kildare* seeing his Writ of Death brought in when hee was at sho-uelboard, throwes his cast, with this in his mouth: Whatsoever that is, this is for a huddle. Little list would these blinde bayards haue for such idle mirth, if their eyes were opened to see this follower of Death. How pittifull is the frenzie of those braue Spirits, as they deeme and terme themselves (as much as they scorne pitty) our Duellists I meane, who as if they neuer had heard of Hell, are as Prodigall of their liues, as Cockes or Dogs are of theirs, powring them out vpon euery drunken quarrell. I pitty not the losse or misse of such, good for little but to set in the front of a battell, or to stop

stop breaches and Canons withal:
but I pittie the losse of their soules;
Who serue themselues, as the Ie-
suite in *Lancashire*, followed by
one that found his Glouc, with a
desire to restore it to him: but pur-
sued inwardly with a guilty con-
science, leaps over an hedge,
plunges into a Marlepit behinde it,
vnscene and vnthought of, where-
in he was drowned. I maruell not,
that they feare not a Rapier, or
Pistoll, Who would not chuse it
before a lingring and painfull sick-
nesse? Were it not for the after-
claps of Death? No Coward need
feare the encounter of it alone in a
single combat. But Death hath a
Second: A Page ten times more
dreadful then himself, with whom
we haue to begin, when we haue
done with Death, which is but the
beginning of sorrows. Death is
pale: but his follower is a blacke

Fellow, a terrible monster neuer enough feared. In which respect, how lamentable also is the blindness of all selfe-murderers, who make Death the remedy of euery griefe, and cure of euery violent passion: If they finde themselves inwardly vexed, or perplexed in Conscience, they seeke Death as a present ease; not considering how they leape out of the smoake into the flame, out of the flame into the fire, out of a curable momentany disturbance, into an endlesse irrecoverable woe, (without the extraordinary mercy of God) to which vsually the Deuill speeds them, that he might get them into his clutches, and so passe out of doubt, all meanes of prevention and euasion by Faith and Repentance.

Oh senseles *Achitophel*, how did thy wisdom fayle and befoole thee

thee, when thou settest thine house in order, and disposest of thy goods, forgettest thy soule, hangest thy selfe, which durst thou, or wouldest thou haue done, had but one belecuing thought of an eternall fire come into thy head? How blockish is the manner of dying of many a *Naball*, who strunken with the feare of Death and Hell, become as insensate as stocks and stones, haue no mind nor power to thinke of one thing or other: Cannot abide to heare any mention of the danger of that which they feare, whose senses the Deuell bewitches and benumes, lest they should see and auoyd: such was *Lewes* the leuenth, who straitly charged his seruants that when they sawe him sicke they should neuer once dare to name that bitter word Death in his eares. So doe Cowards

and Crauens shut their eyes and chuse rather to feele blowes then to see and shunne them. Little better is the common course that most people take. Scared some are with a confused and preposterous feare of Death, and flashes of Hell in their Consciences, and yet take no course to get pardon and Faith in Christ: but either taking it to be some melancholy humour, send for merry companions to driue it away: or being giuen vp to hardnesse of heart and impenitency, wilfully shake off all thoughts of repentance, shut their eyes and eares against all good aduise, and desperately put all at aduentures, and chop into the iawes of that roaring Lyon. Some of them ridiculously fearing Death, they know not why, more for the pangs of it (which often are lesse then of the tooth ake) then for

for the Hell following : like fooles
that feare the thunder Cracke and
not the Bolt : the report of the
peece, and not the bullet : the
Serieants arrest, and not the Gao-
lers imprisonment : Labour to e-
scape Death which they cannot,
and Hell which they might. O-
thers of them scarred with some
terrible apparitions, affrighted, as
Cardinall *Crescentius* a little be-
fore his death, with a blacke Dog
in his Chamber. A preface and
preludium of hell approaching :
they cry out they are damned, the
Diuell, the Diuell, doe they not
see him &c. And so *Spira*-like, des-
perately and Disconsolately de-
part in hellish horror. Other of
them a little wiser, and yet little
the better for it, admit a cold
thought or two, and it may be a
litle parley about the matter, but
when they haue fetched a sigh or
two,

*W*ord for
secure carnall
Gospellers who
deserre their
death till y^e
last.

put all vpon a Lord haue mercy on them : trust it shall goe as well with them as with others, euen as as God will haue it : and thinke they doe much if they send to a Minister to pray with them or for them : neuer giuing all diligence to make their saluation sure, and to escape so great a condemnation.

Oh if wee could consider how fearefully such finde themselves deluded, when their soules awake, worse then *Jonas* in the Tempest, euen in a gulse of fire and brimstone. How would it awaken and arouse vs to fore-see Death and Hell in their shapes, and to fore-appoynt our selues thoroughly, not against the first Death which wee cannot, but against the second wee may, if we get our part in the first resurrection.

This

This Text, me thinkes speakes
to euery sicke man bound on his
bedde with the Cords of Death,
as *Dalilath* to *Sampson*: vp and a-
rise for the Philistims are at hand :
Death is at the doore, and behind
the doore, the Fiends wayte to
fetch away thy soule. *Bellarmine*
is of opinion that one glympse
of Hell were enough to make a
man not only turne Christian and
sober, but Anchorite and Monke,
to liue after the strictest rule that
can be. I am of beleefe that Gods
spirit cooperating a thorow me-
ditation of it, might be a meane to
keep one from it. For a man, to wish
to haue a sight of it, or that one
might come thence & make report
of the vntolerable and vnutterable
paines of it is superfluous, supersti-
tious: & if it should be granted, yet
being not Gods ordinance and al-
lowance, it might goe without his
blessing

ed
&c.

bleſſing and doe one no good. Thy beſt courſe is well to ponder what we that are Gods Miniſters report of it, out of *Mofes*, the Prophets, Chriſt, and the Apoſtles deſcriptions. And if God meane thee any good, our warning may doe thee ſome good. Popiſh writers are too bold in making Maps of Heauen and Hell, as if they had ſurueyed them and their regions, and inhabitants : but moſt I thinke are on th'other hand too breefe and ſummary in their meditations and writings. To paint it, in it owne native colours is impoſſible, or by any contemplation to comprehend the horror of it. Shadows and parables the Scripture uſeth, by which thou mayeſt and oughteſt to helpe thy coniectures, and to worke on thy affections withall, after this or the like manner.

Heere

Heere God hath allowed thee on his earth a pleasant habitation, commodiously situate in a good Ayre, richly decked with furniture, compassed with delightfull Gardens, Orchards and Fields, where thou hast liberty to walke and ride at thy pleasure: How would it trouble thee to thinke of being layd vp all thy life in some streight and loathsome prison, by this consideration how ill thou wilt brooke to be cast into a dolefull disconsolate Dungeon, to lye in vtter darkenesse, blacknesse of darkenesse in eternall chaines, in little ease for euer.

Heere a great part of thy contentment, is to liue among good Neighbours, with a louing wife, with cheerefull companions: and loath thou art at any time to be long in the house of mourning, to bee among melancholy malecontented

Here followed
the description
of y^e miserie of
y^e damned in
Hell, in seuerall
serious considerations
along.

tented, complayning feeble or brawling people in Hospitals or Bridwels or Bedlams. How will then thine eares indure to be tyred with continuall howling, scritch-ing and gnashing of teeth, to liue among Dogges, enchanter, vn-cleane Birds, reprobate spirits, worse then so many Toades, Ty-gers, or Serpents.

Here if thy Father should in dis-pleasure bid get thee out of sight, or thy Prince banish thee his Court and presence (as *Dauid* did *Absolon*) for some offence, thou wouldest take it heauily: how shall thine eares tingle to heare God say depart out of my presence, Goe thou cursed into the lake prepared for the Diuell and his Angels.

Here thou shrinkest to thinke of the gount, colick, stone, or strangur-ian, shiuerest to heare of the strap-pado the racke, or the Lawne, how then

then wilt thou beare vniuersal tortures in all the parts of thy body, exquisite anguish and paines, such as of which the pangs of child-birth, burnings of materiall fire and brimstone, gnawings of chest-wormes; drinckes of gall and wormwood are but shaddowes; and to which they are all but sports and fleabittings, euen to the torments thy body shall suffer for it sinns against the Creator.

But hast thou euer here in this world tasted of a troubled spirit, of the grieve and feares of a wounded Conscience; possessed with bitter things: stricken and pierced with the venom of Gods arrowes, feares of the Almighty: by these thou mayst make the best gesse how it wil fare with thy soul when God shal power al the vials of his wrath into a vessell of his fury, and vex the soule in his sore displea-

displeasure, scourge thee, with the rods of scorpions, make thee drunk with the gall of Aspes and Cockatrices, make thy mind heavy vnto the Death, holding it euer in those agonies which made his owne Sonne sweate Clodds of water and blood. Oh how fearefull a thing is it to fall into the hands of God, who is a consuming fire. Thinke of it whiles there is hope, you that forget God, Heauen, and Hell, least you come there where there is no redemption, no hope of ease or end, which is that that makes Hell, Hell indeed: For if all these paines might haue an end, were it after million and millions of yeares, as many as there bee sandes in the Sea shore, yet mightest thou nourish some miserable comfort of a release in the long runne: But this night hath no day, this Ague no intermission, this

his Death no death to ende it
withall.

Heere thou wouldest be loath to
lye on the Racke from morning to
night, to bee rung with the Col-
licke for a few dayes or houres, to
be haunted with a Quattan from
Michaell to Easter: Oh then adde
eternity to insupportable tor-
ments, and let thine eares tingle,
and thine heart melt to thinke of
it. Were it not for hope in small
pressures, wee say heart would
burst: Oh then this word *ever and
ever*; if thou couldest duly be-
leeue and consider it, how would
it breake that hard heart of thine,
which knowes not how to repent,
nor cares to preuent the wrath to
come.

What thinkest thou, are these
things tales and fables, is Hell but
a name and word, a scarbug for
to keepe fooles in awe? Hath

jon

G

not

not God, thinkest thou, a day of
 reckoning, a prison and power to
 punnish rebels and Traytors, or are
 not his punishments like to his
 Iustice, infinite and eternall: know
 these things to be as true as God is
 Truth, saue that they are short of
 the Truth it selfe. Why dost thou
 not then take thy soule apart, &
 ruminate of these things by thy
 selfe, iudging thy selfe here, that
 thou mayst not be condemned in
 the world to come: art thou afraid
 of a melancholy fit, & fearest thou
 not this gulfe & whirlpoole, & sor-
 row: art thou not loath to be Tor-
 meted before thy time, & fearest
 not to be tormented time, without
 end. I wonder how the soules of
 wicked men & vnbeleeuers go not
 out of their bodies, as the Diuels
 out of demoniaks, rending, raging,
 tearing, & foaming. I wonder how
 any can dye in their wits, that dye
 not

not in the faith of our Lord Christ.

Verily if these things moue thee not, thou art in a worse plight then *Felix & Baltasbar* yea the very diuels theselues, who beleeuethem? yea, quake & tremble to thinke of them. How faine would I snatch thy soule out this fire: vndoubtedly know that if this warning doe thee no good, it is because thou art of old, iustly ordeyned to perish in thy impenetency, and to be a fire-brand in these euerlasting flames. Now on the contray, if thou beest a vessell of mercy and honor, it will doe thee no hurt, but driue thee to Christ, in whom there is no condemnation: Who only is perfectly able to saue and deliuer thee out of this Lake: If thou beest already in him, it will cause thee to reioyce in thy Lord & Saniour, who hath deliuered thee from the feare of two such enemies that

The life of Faith

now thou mayst with the Ostrich
 in *Iob* dispise the horse and his
 rider, and triumph by Faith over
 Hell and Death. *Oh Death where*
is thy sting, Oh Hell where is thy
victory. Death is to men as hee
 comes attended. To *Dives* hee
 comes followed with Diuels to
 carry his soule to Hell: To *La-*
zarus with troops of Angells to
 conuey him to *Abrahams* bo-
 some. So that wee may in earnest
 say that Death is the Atheists
 feare, and the Christians desire.
Diogenes could ieastingly call it
 the Rich mans enemy, and the
 Poore mans friend. This, This
 is that which makes death so easy,
 so familiar and dreadlesse to a be-
 leeuer. Hee sees Death indeed,
 but death is not death without
 Hell follow him: and Hell hee
 sees not, but only as escaped and
 vanquished, and therefore is said
 not

not to see Death. Now (sayes the
beleuer) comes death and the
Prince of this world with filth, but
he hath no part in mee. All the
bitternesse and teares of death lye
in the feare of Hell, which thanks
be to Christ hath nothing to doe
with me, nor I with it, and there-
fore I taste not of death: Now
comes Gods Sergeant pale death,
whom I know I cannot annoyd:
but this I know, he comes not to
arrest mee to carry mee to prison,
but only to invite mee to a feast,
attend, and conuey mee thither.
Let such feare him as are in debt
and danger, mine are all dischar-
ged and cancelled: He comes with
his Horse to take vp mee behind
him, & to fetch mee to my fathers
ioyes, to a Paradise as full of plea-
sures, as he carryes the wicked to a
prison full of paines. *Pharaohs* Ba-
ker and Butler were sent for out

The life of Faith,

of prison, the one to promotion, th' other to execution: he that had the ill Dreame, expected the Messenger with horror, th' other longed for him with comfort. The latter is my case, therefore though I be reasonably well in this world, as a child at board, yet home is home, therefore will I wayte till this pale horse comes, and bid him hartily welcome: and with him the Angels of my Father, who haue a charge to lay my body in a bed of rest, & to bestow my soule vnder the Altar, as it followes in the next seale, which is so pleasing a vision, that we neede no voyce or prefacc, such as we had in the former, inuiting vs to *Come and see*: the very excellency of the obiect it selfe is of force enough to draw, and hold the eyes of our minds vnto it.

The

~~ROBERT ROBERT ROBERT~~

The second Sermon.

V E R S E 9. *And when hee had opened the first Seale, I saw vnder the Altar the Soules, &c.*



Hen Death hath bin viewed in the palest, and Hell in the blackest colors that may be, yet if wee haue Faith enough to see Soules in their White robes vnder the Altar : there is comfort enough against the horror of both; enough to enable the beleeuer to despise and trample ouer them both. In the opening of this fift Seale I hope to finde more sollid Antidotes, more liuely Cordialls, against the feare of Death, then

in all the dead and drye precepts of *Bellarmines* doting Art of dying. For this part of the vision was shewed *Iohn* of purpose to sweeten the harshnesse of the former : that his spirit greued and amazed with the sight of the calamities and mortality vnder the persecuting Butchers, rather then Emperours might yet bee releued and refreshed with a sight of the blessed estate of such as dyed either in, or for the Lord.

Wherein was proposed to his sight, and to our consideration theses euerals. First, the immortall subsistence of soules after their seperation from the body. Secondly their sure and secure condition vnder the Altar. Thirdly, their dignity and felicity cloathed with white robes. Fourthly, their compleate happinesse at the last day, when

when the number of their brethren shall be accomplished.

Of all these, Christ meant *John* should take notice, and all belceuers by his testimony to their full consolation.

First, *John* being in the spirit could see spirits, men indeed clad in flesh, can hardly imagine how a soule can haue existence out of the flesh. Eagles can see that which Owles cannot: so is that visible and credible to a spirituall man, which to a naturall is inuisible, incredible. And yet even natures dimme eyes haue beene cleere enough to see this truth. Nature I say, pure and meeke nature, not only the Platonists and other learned ones, who resolutely concluded it, and aptly resembled it, to the distinct being of the waggone after the breaking of the Coach, or the swimming out of the Mariner in

in the wreake of the ship, the creeping of the snayle out of the shell, the worrne out of the case: not vnto the learned Greacians, and ciuillized Romanes: But even the rudest Scythians and vnlettered Sauages. Yea though there be many Languages and sundry Dialects in the world, yet is, and hath this euer beene the common voyce of them al, That soules dye not with the body. And howeuer the bodyes resurrection hath to them beene a Problem & Paradoxe, yet is the soules eternity an imbred instinct sucked from natures breast, or rather an indelible principle stamped in the soules of men by the finger of God. And indeed, to right reason, what difficulty or absurdity is there in it. What lets me to conceiue a being of it in the Ayre, in the Hea-
 nen, or in any other place as well

*The immortality
 of the soule
 proued*

as in the compasse of my body,
is not one substance as capable
of it as another? Can it live
in th'one and not in another?

Hath it not, even whiles it is in
the body, thoughts, motives,
passions by it selfe, of it owne dif-
ferent from the body, many crosse
and contrary to the disposition
of the body, cheerefull ones when
that is in paine or melancholy:
Cholericke ones when that is
flegmaticke. Doth it waite vpon
the body for ioy, sorrow, anger,
and the like? doth it not more
often begin vnto it? Not to speake
of Martyres innumerable, who
haue beene exceedingly pleasant
in the midst of torments, as if
they had beene spirits without
flesh. How many auncient stories
and daily examples haue wee
of cheerefull minds in distempered,
pained, languishing dying bodies.

Reason

Reason will then conclude that the Soule may well bee, and bee sensible after death without the body, which euen in the body, can bee well, when that is ill, cheerely when that is hurt, or sicke, griued and troubled when that is in perfect temper and health. And on the contrary, small reason haue wee to thinke it sleepest out of the body, which neuer flumbers in the body, or that it is seized by death out of the body, which neuer was overcome by sleepe, which is but deaths Image, and younger brother in the body, but euer was working and discoursing in the deepest and dearest sleepes of the body.

Besides is it likely God would enrich it with such noble and diuine dowries to bee salt onely to the body, to exhale with it as Bruits doe. The admirable inuention


tion of Arts, Letters, engines, the strange forecasts, prospects and presages of the vnderstanding part, the infinite lodgings, the firme retentions of the memory, doe they not argue an immortality: Doe men ingraue curiously in Snow, Yce, or transient stuffe?

What meanes the great anxietie of men about their suruiuing name, if the minde perished with the body, if Death were the cessation of the man, and destruction of the whole substance. What should nature care for an ayery accident without a subiect, whereof no part of him should be sensible.

What meanes the very feare of Death, if that were the ende of all feares, and cares, and sorrowes, if nothing remained sensible, and capable of any thing

The life of Faith

thing to be feared.

 Lastly the fresh vigor, the vn-impayred abilitie, that nimble agility of the mind in sicknesse; yea many times the freer vse of the faculties of it in the confines, yea in the act and Article of Death, then in former health, doe they not tell the body, the soule meanes not to fall with the car-kase (which hath the name of falling) lyes not a dying with it, but errecks it selfe, meanes only to leaue it as an Inhabitant doth a ruinous house, or as a Musition layes downe a Lute whose strings are broken, a Carpenter a worne instrument vnfit any longer for seruice and imployment: and as a Guest makes haste out of his Inne, to his long home and place of abode.

Loath I am to mingle Philosophicall Cordials with Diuine

uine, as water with wine, least my Consolations should bee flash and dilute: yet, euen these and such like arguments haue taught all Philosophy (the brutish schoole of the Epicure excepted) to see and acknowledge that the soule is not a vapour, but a spirit, not an accident, but a substance, and elder and more excellent sister to the body immixt and seperable; a guest that dyes not with it, but diuerts out of it, intending to reuise and reunite it againe vnto it selfe. But Diuinitie certainly knowes all this to bee most certain that it is a particle of diuine breath, imbreathed into the redde lome at the first, not arising out of it, but infused from heauen into it, and therefore may as well exist without the clay after it, as it did before it: and when the dust returnes to
the

the dust, heauen goes to heauen, both to their originalls, the soule first, because first and principall in euery action, the body after as an accessary and second, and so the day of death to the body, is the birth-day of eternitie to the soule.

This vndying, and euerliuing condition of the soule, throughly rowled in the minde, firmly embraced, and vndoubtedly apprehended by Faith, workes admirable effects as in life, so in the approach of death. *Seneca* that saw it but through Clouds, crannies and creuises with yfs, and ands, yet professeth that when hee thought but a little of it, and some pleasant dreames of it, he loathed himselfe and all his trifling greatnes. But most diuinely, and resolutely, *Julius Palmer*: He that hath his soule linked and tyed to the body, as a theefes feete to a Clogge, with
giues

guyues and fetters, no maruell he knownes not how to dye, is loath to endure a diuision : but hee that vseth and can by Faith seperate the spirit from the body, to him it is as to drinke this : and with that drinkes of a Cup of wine in his hand, and within a while after, as cheerefully drinkes of deaths Cup in the sight of the same Witnesses. Euen *Socrates* himselfe sweetened his Cup of poyson, with this discourse of the soules immortality to the amazement of the beholders. Such soules indeede as place all their felicity to bee in a full fedde and well complexioned body, and to partake of the senses corporeal delights: hath not accustomed it selfe to it owne retyred delights of obstrated meditations, knowes not how to be merry without a playfellow, no maruell though it bee as loath

H

to

to part with the body, as a Crooked deformed body to part with rich robes and gorgeous apparell, which were it only ornaments. But such noble and regenerate spirits as know their owne Dowries, haue inured themselves to sublimatē contemplations, and to haue their conuersation in Heauen, whiles they were in the body: such I say though they do not Cynically reuile the body as a Clog, a prison, a lumpe of myre &c. but know it to bee the temple of the Holy Ghost, yet are they willing yea and sigh to be vncloathed, to sowe it a while in the earth, being a darke & thick lanterne, hindering the cleere sight of it, till they may reassume it clarified, a spirituall, an Angelified body made apt and obsequious to all Divine seruices, to Celestiall Offices without werinesse, intermission, and such like

like vanity which heere it is sub-
iect vnto: as willing as *Dauid* to
lay aside *Saules* cumbersome Ar-
mour and to betake him to such
as he could better weeld and com-
mand at pleasure.

This is the first and lowest helpe
Faith hath to comfort the soule
withall in the approach of Death,
when the strong men buckle, the
keepers of the house faile, they
waxe dimine that looke out at
the windowes, when the whole
outward man decaies: that the
inner man ages not, faines not,
languisheth not, but rather lifts vp
the head, is more fresh then for-
merly, and excepts to bee vnbur-
dened and to be at liberty, freed
from Corporeall tedious vn-
pleasing, workes of sleeping, eat-
ing, drinking, and other meaner
drudgery, that it may once come
to higher and more spirituall in-

ployments better suiting with it
 native condition: even as the Ly-
 on longeth to be out of the grate,
 and the Eagle out of the Cage,
 that they may haue their free
 scope and fuller liberty.

Under the Altar.

Now if this much reuiued *Iohn*
 (as no doubt it did) to see the
 soules continuance after death,
 how much more to see their safety
 and rest vnder the Altar: that is
 vnder Christs protection & custo-
 dy, vnder the shadow of his wings.
 Who makes them gratefull to his
 Father, couers them from his
 wrath, safeguards them from all
 molestation, procures them abso-
 lute quiet and security. The phrase
 alluding to the Altar in the Taber-
 nacle which gaue the offerings
 grace and acceptation: and partly
 to



to the safety of such as fled from the auenger to the Altar. Christ is our Altar, and all the soules of such as dye in his Faith are as *Stephan* bequeathed to him: hee presents them to his Father, shelters them from accusation & condemnation, gathers them, as the henne her chickens, vnder his wings, being fully able to keepe what is committed to him from all disquiet. He that could keepe the three young men in the Furnace with whom hee walked, yea their very garments from the violence of fire: The *Isralites* and their apparell in the wilderness; *Jonas* in the Whales bel'y: how much more easily, now hee sits at the hand of his Father in Maiestie and glory, can hee defend saue and glorifie soules from all externall and internall annoyance, and settle them

absolute peace with him in his Paradise according to his frequent promise to such as overcome, *they shall sit with mee upon thrones.*

*And long white robes were given
unto every one.*

If *Iohn* had seene soules at rest, though in poore and meane condition, yet were a corner of an house with peace to bee preferred to a wide Pallace with disquiet: A poore dyet with Greene herbes with quiet, to a feast with stalled oxen & cramed foules, sauced with bitter contention. But behold he sees not naked, beggerly, ragged soules, but adorned with white Robes, that is endowed now and glorified with perfect righteousness, purity, clarity, dignity & festivity: of all which white apparell
hath

hath euer bin an emblem & sym-
bole in diuine and humane Heraul-
dry, a cloathing of Princes in their
great solemnities of Coronation,
triumphs & ouations saies *Eusebi-
us*: so was *Herod* arrayed in cloath
of siluer, with which the sun-
beames meeting made such a glis-
ter, as amased the people that sty-
led him a God: so saies *Tertullian*,
were they wont to dignifie seruāts
at their manumissions with white
apparell, in token of their new li-
bertie and preferment. At feasts
great persons were wont to change
their guests ordinary clothes with
a white Synthesis a colour fit to
expresse alacritie. Christians the
whole Easter weeke wore white
apparell. All the graces the soules
had here in this their infancy of
regeneration, were but stayned
and polluted Clouts: there know-
ledge darke & obscured with igno-

face, their memories clouded with obliuion, their wills and affections tempested with mutinies & perturbations, their habits of holynes & charity sullid with defects & infirmities, their delights duske & particoloured and spotted with mixture of sorrow : all their apparell blacke and sad russet at the least. But there purer then the Christall, whiter then the snow, or then fullers Earth is able to make them. The Lillies and *Solomon* in all their royalty not like vnto the meanest of them. Call vs no more *Marah* may they say, but *Naomi*. For fullnesse of beauty is conferred vpon them, God becoming fullnesse of clarity and light vnto the vnderstanding, without error or darkenes, continuation of æternity to the memory without forgetfulnesse, multitude of peace to the will and affections with

without disturbance or disorder :
the superiour part of the soule
pleasing it selfe in the blessed visi-
on of God; & the inferiour satiate
with the fruition of riuers of plea-
sures & variety of monthly fruits.
All this ioy increased by the amæ-
nity & magnificence of the place
being Gods Pallace, built and pre-
pared for æternity, for the honor
of his Maiesty, & habitation of his
Saints , all shining like precious
Iasper: enhaunced by the ful quire
of Angells & communion of holy
men, excellent when they were on
earth, now perfected in their ver-
tues & freed from frailties, neuer
mourning, but euer singing and
lauding their Creator with *Allelu-
jahs* without defatigation or fatic-
ty: al this made vp & consummate
by the addition not of a number of
ycares, but of æternity vncount-
able, vnalterable : incompre-
hensi-

hensible. What are the chiefe miseries of this life, but the sordid apparell of the soule, the blacke thoughts, the speckled phantasies, darke obliuion, royled, soyled affections, all the habite of it squalid, iagged and tattered. Now then was *Ioseph* loath to change his prison-raggies, or *Hester* her old and meane cloathes with stately and royall array? Promise a Child a new Satin suite & see whether he will not long for it, & call for it, see whether he wil cry when you bid him lay off his russets? whence is it then that men dye so dully, so vnwillingly, so heauily? or whēce can it be, but because they doe not liuely and certainly beleecue, and expect these white robes for their soules. When the beauty of a mans minde is heere obfusate and defaced with melancholy tentations and opake imagi-

imaginations, with yellow chol-
 ler, with pallid feare; with ruddy
 shame, with fable despaire; oh what
 would he giue for a candid calme
 and serene state of his mind? and
 when againe it pleaseth God to
 afford him sunshine holidayes of
 ioy and tranquility, wherein his
 mind is clad, and decked with gol-
 den siluer and precious ornaments
 of peace, meeknesse, temperance,
 patience; Oh what an Heauen
 would he thinke he had heere on
 Earth, if al his dayes were but such
 dayes: whereas this a Christian
 may well assure himselfe of, that
 whatever grace doth here prepare
 and begin, there glory will absolute
 & perpetuate for matter of sancti-
 ty, purity, & alacrity of the mind,
 typified in these white robes: yea
 further for matter of dignity and
 triumph, which then shall be most
 compleat, where they shall see
 Christ


Christ at that day come in the glorie of the Father with millions of his Angels descending & bringing downe his heauenly Ierusalem, meeting them halfe way in the Clouds, & there auenging them of their enemies, sitting with them as assessors vpon thrones, to iudge the Angels and the world of wicked ones, & such as haue insulted ouer them on the Earth, in which they shall then without any malignity of enuy, anger, or appetite of reuenge, take admirable and vnspeakeable cōtent & comfort, yea reckon it as the accomplishment of their inchoate glory, for which they are here said to long for, and groane vnder the Altar till the number of all their brethren being consummate, God shall openly acquit and applaud them, condemne and confound their opposites. These, these are the only stately,
and

and Kingly dignities : the meditations whereof are only able to beget and foster true heroicall and Christian resolutions against the feare of Death & Hell, otherwise vnuanquished. To conclude then, to the man that would both in health and sicknes nourish euer in his brest vndaunted and more then conquering thoughts of these two enemies, instead of *Bellarmines* many friuolus and tedious rules : I prescribe but these two practises of Faith. The first is to work in his minde a settled & vndoubted certainty : & the second a liuely & frequent representation of them.

Were heauen nothing else but an hauen of rest, wee know how welcome the one is to a sea-sick wether-beatē trauellr, & may by that gesse how desireable th'other should be to a soule that long hath beene tossed in the waues of this world :
 sicke

sicke of owne sinfull imaginati-
ons, and tyred with externall ten-
tations. The happiest soule that e-
uer hath sayled ouer this *Euripus*,
in the best shipp, in the healthful-
lest body that euer was, neuer had
so calme a passage, but that it hath
had cause enough often to wish it
selfe on shoar. What with selfe
groaning phantasies, and iniected
temptations, how little respite or
rest is here to be found? Is there
any Palace or Tower here so high
or strong, that can keepe diseases
from the body: how much lesse
cares, sorrowes, feares, and Sa-
thans assaults from the soule?
were there but such an Iland, as
some haue dreæd of here on earth,
that might free our bodies or
mindes from disquiet, but for the
space of the moment of this life,
how would people couet to dwell
in it? In the times of the late
warres

warres in Netherlands, how did the Boares forsake their Farmes, and flye into walled Cities for security from dangers? what violence then should our heavenly Ierusalem suffer of our wishes and desires? were it but for the sweete and amiable name of peace whereof it is denominated, hauing indeede the God of Peace for the King and keeper of it: Walls many Cubits high, into which no *Zenachrib* can shoote an arrow, nor the Dragon beast, nor the false Prophet to seduce or to accuse: strong Gates and barres excluding all enemies and anoyances, and so affording perfect tranquility to all the inhabitants, out of which they insult ten times more saferly then the Iebusites ouer the blind and lame, ouer the pale horse and his riders, Death and Hell. Consider and compare a little the simplicity

city of the worldling with the wisdom of the Christian, the happy stabilitie of the one, with the wo-full vncertaintie of th' other at the time of their departure. Euen Foxes and Hares, and other such vermine fore-acquaint themselves with Muses, thicks and burroes, into which, when they are chased and hunted, they may repayre for safety: but these fooles while they liue in health and prosperity, neuer thinke of the euill day, and when away they see they must goe, how vnshystable are they? Some of the meaner sort, they take care for their winding sheete: or if richer, for a marble or painted sepulchre, which yet cannot preserue their bodyes or names from putrification: the superstitious sort to bee buried in a Fryers cowle or vnder an Altar of stone: the desperater sort, wishing the Mountaines might

might couer them from the wrath of the Lambe. An harbour or receptacle for their soules they neuer thinke of; whence it is that they are as loath to haue them turned out of their bodyes as *Hagar* and *Ismaell* to bee out of doores, and exposed to miserie and dangers, or rather as *Caine*, to be cast as a Vagabond out of Gods presence, fearing lest euery one that met him next, should cut his throat for a cursed Caitiffe. And indeed what else can they looke for, but instantly to bee deuoured of the roaring Lyon, that waites at the doore of Death to fetch away their soules into the place where there is no night nor day. Only the wise beleeuer, hee hath prouided a Sanctuary, or Cittie of refuge against time of danger: hath learned wisdom of the Connies, who though a little nation, yet

I

wise

The life of Faith.

wife and forecasting, haue their refuge in the Rocks. Christ is the beleeuers Rock & his strong Tower, his Altar, and therefore hee feares not what Death can doe vnto him. Christ hath assured him on his word that hee shall haue all teares wiped away, and the spirit secured him that he shall rest from his labours. In which regard hee is so farre from lingring and hankring after a continuance in this *Baca* of teares, this wildernesse of feares, that hee studies rather to enter into this rest, Cries out with *Danid*, Woe is me that I dwell in *Meshek* and *Kedar*, when I thinke of peace, there is warre at hand: With *Jeremy*, Woe is mee that I dwell with a contentious people. With *Elias*, I am weary of my life, an end good Lord. Or with blessed *Symeon*, Now Lord let thy Seruant depart in peace, into that
Land

Land of peace, heere I haue scene
 that there is no peace to bee had :
 all here is vanity and vexation of
 Spirit. For a minute of peace,
 moneths of vanity, for a dram of
 hony, 'pounds of aloes and gall.
 Soules here finde no resting place
 for the soles of their feete till they
 come to the mount *Ararat*, whi-
 ther their workes follow them,
 where their sorrowes leaue them.
 And so conclude with *Vidus Bressus*.
 Oh that my soule had the
 wings of the Doue to flye & make
 hast to that mountaine of God, &
 hill of tranquillitie and æternity.
 Thus th'one dyes howling, the
 other singing, because the one
 knowes he changeth for the bet-
 ter, the other for the worse : the
 one takes Death for a gulfe of sor-
 row, the other for a port of liberty
 and ease : the one because hee is
 stript for a scourging, the other
 I 2 because

The life of Faith,

because hee layes off his
cloathes to goe to bed after his
toyle.

If *Queene Elizabeth* whiles she
was a prisoner in her sisters dayes
could haue beene fully assured
and had cleerely foreseene her
owne long, glorious and prospe-
rous reigne ensuing, would shee
haue wished her selfe a milke-
maide for the present, no, it had
beene impossible. All our feares
and doubts arise from infidelity &
the yncertainety, or else from the
deadnesse and dulnes of our hopes.
To put life into which there can
be no better, no other helpe, then
first, to ground and root our Faith
in Christ through the word and
spirit: And then often to be set-
ting before our eyes a state and
condition happy aboue all that
Cities, Kingdomes, Crownes,
Pearles and Iewels; Marriages,
Feasts

Feasts, and all other Metaphors and Parables of Scripture doe but shaddow out vnto vs. Which supereminent and superabundant felicity, *Paul* that had beene an eye witnesse, not able to describe much lesse to amplifie, summes it vp, *An exceeding exceeding eternall weight of Glory.*

A Superlatiue transcendēt phrase such as is not to be found in all the Rhetoricke of the Heathens, because they neuer wrote of such a theame, nor with such a Spirit. If any of vs had but halfe the strength of *Pauls* Faith, or life of his hope, or cheerefull fore-imaginations which he had of this felicity, we could not but haue the same desires and longings for our dissolution and fruition of them. If we thoroughly belceued and remembered this to bee the state of our selues and dead friends, would we,

or could we so feare for our selues
 or mourne for them in blacks,
 whiles they are in whites, as *Iacob*
 for *Ioseph* thinking him deuoured
 by some euill beast, when he was
 Lording it in *Ægypt*. No verily,
 but thinke of it, and looke for it
 we would with the same affections
 that Children doe for their playes;
 Prentises their Freedome, spouses
 their mariage, labourers their wa-
 ges, Husbandmen their haruest,
 Heires their inheritance, Princes
 their Kingdomes. Mongst many
 thousands, I chuse to instance
 and end with *Monicah* and *An-*
gustines examples. The mother
 vsing this speech to her sonne.
 All that I haue desired to liue to
 see, is that which I now see :
 thee my sonne a Christian. And
 now what doe I any longer in this
 base and impure world : And he
 of his Mother. What cause haue

I to mourne for a Mother, of whose happines I may bee so well assured.

When I awake, I shall be satisfied.

Write Oh Christ these meditations in our hearts, imprint these Patterns so fast in our memories, that we may all the dayes of our liues haue frequent forethoughts of our appointed change, cheefely in that last and solemne day of our death, when the Prince of this world will be busie, and we shall be weake, let thy Comforter then bring them to minde, that by faith we may ouercome, and hauing the Arke of thy Couenant in eye, cheerefully passe through the waters of Iorden, and so take possession of that Land which flowes with all variety of delights, without either end or satiety: euen so
Come Lord Iesus, come quickly.

FINIS.